

Religious Miscellany.

"Say ye to the daughter of Zion, behold, thy salvation cometh."

No. 10. CARLISLE, SEPTEMBER 26, 1823.

Vol. II.

EXTRACTS FROM THE JOURNAL OF MR. WOLFF.

[The journals of Mr. Wolff, a ways interesting, are rendered much more so at present, by the connexion into which he has entered with Messrs. Fisk and King.]

On the Nile, Jan. 21, 1823.

DEAR PATRON IN CHRIST,

Jan. 3, 1823, Malta.—Messrs Fisk and King and myself went on board of the brig Triune, Capt. Smale. Rev. Mr. Temple, Mr. Jewet, and Dr. Naudi, accompanied us to the shore. I need not tell you that we preached daily to the men on board.

Jan. 10.—We arrived at the harbor of Alexandria.

Jan. 11.—Rev. Mr. Fisk and myself called on Dr. Marpurgo, who was not at home, but we met with his father-in-law, who received last year a New Testament from me, and other books, and the same who wrote a letter to the Rev. Lewis Way. Rev. Mr. King and myself conversed with two Jews from Leghorn, Messrs. Sonnimo and Marpurgo, the merchants, about Jesus Christ the Saviour of the world. Mr. Sonnimo is the same whom I mentioned in my last letters, as one who received from me the New Testament, and expressed himself to be delighted with the sermons he heard preached by the English chaplain at Leghorn. He listened to all which Mr. King said to him concerning the salvation of his own soul, and about Christ with the greatest attention. I called in the evening on Mr. Gliddon and his family, where I read the word of God, and conversed with them about Christ. I conversed with a Jewess and a Jew, in whose house we lodge, about Christ. The Jewess pronounced the name of Christ with the greatest readiness,

which unconverted Jews commonly never do. Messrs. Fisk and King conversed longer than two hours with the very same Jewess and Jew, about Christ, and they paid to them the greatest attention. Messrs. Fisk, King and myself consulted there together about our missionary affairs.

Mr. Gliddon accompanied me to an Italian printer, who has a press and Italian types, and who has hitherto been employed by the Franks of Alexandria. I think that it might be highly useful to have such a man with me at Jerusalem: and as I have with me your printing press, a great deal of good might be done at Jerusalem, by printing tracts in several dialects of the country. I could employ that man at two dollars a day. But I did not consider myself to be authorised to take with me a printer without your kind permission.

Jan. 12.—Brother King preached in the morning in the hall of Mr. Lee. Tears were shed by the hearers, and they desired him to preach the next Sunday on board the ship to the sailors. I myself preached in the morning in the hall of Mr. Dumreicher, the Danish Consul at Alexandria. Mr. Dumreicher himself, and Dr. Hemp- rich the Prussian traveller, were among those who attended the sermon. There were in all seven persons. I preached on the atonement of Jesus Christ. Mr. Fisk preached the gospel in the afternoon to twenty-eight Italians. Abbate Lazari, a Roman Catholic clergyman, was among his hearers. This Abbate told me after the sermon was over, that he like very much such kind of sermons. I expounded in the afternoon the Gospel to a poor German Catholic, and prayed with him. Mr. King and myself called in the evening on Dr. Mar-

purgo, after a short conversation, that I wished him to enter into a philosophic religious conversation with Professor King. Dr. Marpurgo replied, that he will be very happy to have a discussion about religion with Mr. King at any day he chooses at half past ten. Dr. Marpurgo was also engaged with playing cards. His father-in-law, Elias Isaiah, who is at present at Alexandria, on a visit from Cairo, was at Dr. Murpurgo's. I introduced brother King to him. He is an old venerable man, and he is the same Jew to whom I gave in 1821, Hebrew New Testaments and Psalters, and who called often on me observing, that he came to hear from me *words of peace*. And Elias Isaiah is the same who told the other Jews, "You must argue with Mr. Wolff, and if he is right you must submit." He told Mr. King the same that he had thus spoken to the Jews in 1821. He received Mr. King with true cordiality, and he introduced his wife, Malkah by name, to Mr. King. She took hold of Mr. King's hand, pressed it very strongly and then kissed her own hand. Elias Isaiah observed that he intends to return to Cairo with his wife after twenty days, and wishes to have our company on this tour upon the Nile. He took immediately such a great affection to Mr. King, that he said to him that he loves him as his own son. Professor King told him and his wife, that he feels great delight to meet descendants of Abraham, Isaac and Jacob, even in the land where the Israelites have been in captivity 400 years.

Elias Isaiah, (to Mr. King.) You must know that the father of my wife has been one of the greatest wise men (Hakanim) who ever lived; yea he was a greater man than Joseph Askenasi at Jerusalem, for whom I gave a letter to Mr. Wolff.

Professor King. I hope that you

and your lady will finally turn to Jesus Christ, our Lord and Saviour.

Elias Isaiah. Jesus Christ was a Jew, and the son of Mary. I have read the New Testament. Joseph was his father.

I. His supposed father, for Mary was that virgin of whom Isaiah spake.

Professor King. I feel a great interest in you, as Jesus Christ sprang out of the seed of Judah, I long to see you believing in him, for he is the glory of all the nations of the whole earth, and particularly of your nation. He is the glory of all heaven.

Elias Isaiah. What shall I gain by it?

Professor King. Heaven and all its happiness. You must have the same faith that Abraham had, yet being uncircumcised, who was saved by looking to the Messiah to come; as you must be saved by Messiah already come. Search in the book of the law—search in the prophets—search diligently, and I cannot but think you will believe in Christ Jesus, who is all my hope, and all my joy.

Elias Isaiah. (Looking to Mr. King very pleasantly.) You must often call on me; we must converse together, not only six or seven days, but thirty or forty days. I had some conversation last year with Mr. Wolff, but not very often.

Elias Isaiah then said to me, whilst Mr. King was speaking with Dr. Marpurgo, "I am exceedingly pleased with that gentleman—what is his name? for I was very much rejoiced to converse with him.

I told him that "King" is his name. Elias Isaiah asked then my opinion about heaven, which I told him.

Elias Isaiah. I will call on both of you as often as I have time, and converse with you and that gentleman.

Whilst Mr. King was conversing with Elias Isaiah, I preached the gospel to a Gentile who was present.—And whilst I was conversing with

Elias Isaiah, Mr. King preached Christ to the Gentile infidel.

Dr. Marpurgo observed, "I would laugh if my father-in-law should be baptized." He said then to Professor King, "I would not have the least objection if my wife should desire to be baptized."

Conversation with several Jews and Jewesses in our lodging at a Jews house.

We sat on a divan. Mr. King sat by my side, and Mr. Fisk on a sofa at a little distance from us with the Italian Bible, and Cruden's Concordance lying before him. As we sat smoking our Turkish pipes, according to the eastern custom, several Jews and Jewesses came and sat down at our feet, and we began to speak to them of Jesus the son of David, and read to them out of the Hebrew Bible, showing that Jesus of Nazareth was he of whom Moses and the prophets did write. Among them were a very intelligent Jew, and an intelligent Jewish woman, who both understood the Hebrew. They began to ask me, What do you believe?

I. I believe in Moses and the prophets, who tell us that Jesus Christ is the Messiah of the world, the Redeemer of our souls, the Son of God, the Holy One, blessed be He, and blessed be his name!—But now I will ask you, What is your belief?

All Jews at once. *We believe that the Holy One, blessed be He; He who is blessed in Himself, is truth; and Moses is truth, and the prophets are truth.*

I. You do neither believe in the Holy One, blessed be He, and blessed be His name, and who is blessed in Himself; you do not believe that he is truth, and you do not believe that Moses is truth, and you do not believe that the prophets are truth.

Jews. (In a stormy manner.) God forbid that we should not believe in Moses and the prophets! They are truth! truth!

I. I will prove by this very book (opening my Bible) that you do not believe.

The learned Jew and the intelligent Jewess, ordered then the other Jews present to be quiet and listen: and then addressed themselves to me saying, "Prove it."

I opened my Hebrew Bible and began with Moses, and desired immediately brother Fisk to look out in the concordance for the passage, "I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them that I shall command him; and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."—"Jesus Christ is that prophet like unto Moses, and you do not hearken unto him. Moses saw God face to face, and so did Jesus Christ (blessed be He, and blessed be His name!) he was the very image of the invisible God.—A covenant was further given by Moses on Mount Sinai, and a covenant which is mentioned Jeremiah xxxi. 31—34, was given by Jesus Christ; as you do not accept this, I see, therefore, that you do neither believe in Moses nor Jeremiah; and be so kind to read Genesis xlix, 10, and tell me whether you can say conscientiously that you believe this prediction of Jacob?

Jew. I must recur to the Gemarah. (Talmud.)

I. The Gemarrah is a lie.

Jew. A lie!

All the Jews exclaimed—The Gemarah a lie!

I. A lie! a lie! a lie!

Jew. How do you prove it?

I. I will prove it to you afterwards; but let us go on first with the prophets. Zechariah orders you to look on him whom they (our ancestors) have pierced—and mourn! Your ancestors have pierced Jesus Christ—they have pierce-

ed his hands and his feet: and you pierce him every day by blaspheming him—and you do not look on him, and you do not mourn; which you would do if you did believe Zechariah the prophet.

As some had not been quite serious during our conversation, brothers Fisk and King proposed to me, to request them that they would be silent, and that I should lift up my voice to pray for them: which I accordingly did, in the Hebrew language. I requested them to be silent, and prayed—"Our Father, our King, send down into our hearts thy Holy Spirit, that we may know the iniquity of our hearts and be persuaded that we need a Saviour. Holy One! blessed be thou, and blessed be thy name—and Thou art blessed in thyself—have mercy upon these, the descendants of Abraham, Isaac & Jacob, who are now sitting at our feet, to hear words of thy only begotten Son, Jesus of Nazareth; and give to them thy Holy Spirit that they may hear and understand, and look upon him whom our ancestors have pierced—look on Jesus of Nazareth, as their Lord, their righteousness!" Amen.

All began to be very attentive, and I continued my conversation with them. One of the Jews asked me, why we shut our eyes when we pray. I told him, that God is a Spirit, and when we pray, we do not like to be distracted by other objects; our eyes therefore shut themselves without our knowledge.

Jews. We do believe in Zechariah!

I. Do you believe that the Holy Spirit spake by Zechariah?

All the Jews at once. The Holy Spirit spake by Zechariah.

I. Why do you not look upon Him whom they have pierced?—and why do you not mourn over him?

Jew. Permit me to read over this passage.

He took my Hebrew Bible, considered the passage for some minutes, and said, "The Jews have pierced Zechariah."

I. It is true, that they have pierced Zechariah, and killed many other prophets: but your answer proves to me that you do not believe in Moses and the prophets. The prophet here before us, saith thus: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me (*i. e.* upon him who pours upon the house of David and upon the inhabitants of Jerusalem, the Spirit of Grace and supplications) whom they have pierced, and mourn." The Lord only is able to pour out the spirit of prayer and supplication, and he the same who promises, to pour out the spirit of prayer and supplication, the same continues to say, "They shall look upon me whom they have pierced, and mourn." Our ancestors have pierced, they have crucified the Lord of Glory! I beseech you mourn over Him! You see, that without mourning upon Him, you cannot say that you really believe in Moses and the prophets: and if you do not believe you shall not be established.

I read to them, and expounded after this, Isaiah iii. The Jew tried to recur to the Talmud, which I did not admit.

Jewess. Why do you not permit to refer to the Talmud?

I. Moses saith, "Ye shall not add unto the word which I command you, neither shall ye diminish aught from it." The Talmud hath done *both*, added and diminished. According to the Old Testament, the Lord requires a *broken* and a *contrite* spirit—but the Talmud commands to wear large phylacteries: to kill animals with a knife perfectly sharp, and in a particular manner; the Old Testament makes no difference between women and men, and tells us that women

have been prophetesses, as for instance, *Deborah* and *Huldah*; and thus does the gospel—but the Talmud degrades the women, by saying, that the women are only obliged to observe the three commandments, 1. *Purification*. 2. *To cast a piece of bread into the oven*. 3. *To kindle the lamps on Friday evening*. The Jewess seemed no longer to be so much pleased with the Talmud. I read to them Isaiah vi. 9—11, and on my observing to the Jews, that not one question was answered to me by the learned Jew, the Jewess became angry at the Jew and said to him, “You cursed fellow—why have you not answered him?” I read then a long while the New Testament with them; they exclaimed several times, “Tob! Tob!” (Well! Well!)

Mr. King said to them, “Daniel was one of your best prophets, a man of wisdom and excellent spirit, and his character as given to us in the sacred book is unblemished. In his time, Israel was in captivity for their sins, and when Daniel knew by the books that their captivity was near accomplished, he set his face towards God with supplication and fasting, and confessed that he had sinned, as well as his fathers and all Israel, near and far off. You have now been in captivity 1800 years, and surely you cannot be so proud as to think yourselves better than the wise and excellent Daniel? It becomes you, therefore, to ask, why are we so long in captivity, and to set your faces towards the God of Daniel with supplication and fasting; it is your sins that keep you captive, and God will never restore you till you are sensible of them. The reason why you have been scattered, and peeled, and dispersed over the earth for 1800 years, is, that your fathers have crucified the Son of Glory, and imprecated his blood upon their own heads, and the heads of their children; will you now kneel down

with us, and pray to the God of Daniel?” One of them replied that he did pray from morning till night.

Before we began this conversation, Mr. Fisk had conversed with them, and read to them Gen. i. Exod. xx. and John i.

(To be continued.)

JOURNAL OF REV. W. H. ANGAS.

Operations in the port of Hamburg among British and American Seamen, from November, 1822.

Nov. 16 1822.—Went on board of one of our own country ships, in which I asked the captain leave to preach on the morrow—Even though I offered to do it in the hold, (then empty) he refused. A large American ship, the *Admittance*, of Boston, had just arrived from sea at her moorings—went on board of her. In the captain’s absence, the chief mate very politely asked me down into the cabin, where I told him my object. For his own part, he thought it was not possible to make any alteration for the better in sailors, but I was at liberty to try there; but he thought they would have nothing at all to do with it, and therefore, to make sure of the crew’s attendance he advised me first to go amongst them myself, and see how they liked it. I did so. “My lads, will you hear a sermon to sailors if I preach one to you to-morrow?” After a considerable pause, “Yes,” said one, “I think it will do.” “Come,” said the mate, “let every one speak for himself.” They all agreed, and, they all attended.

Nov. 17.—Their number was increased by captains, mates and seamen, from the English ships who had seen the flag. The cabin was well filled with attentive hearers whilst I addressed them from Luke, xii 31—“Seek ye first the kingdom,” &c. At the close of the service, I fell into a pious conversation with an American captain Fisher, from Salem. He ap-

Peared to take great interest in the Gospel's spread upon the great waters, and asked me to speak a word to his crew the following evening, which I did. My friend Mr. Beckett, of the respectable firm of Jackson and Beckett accompanied me, and assisted in prayer and singing. The address was from Psalm cvii. 28—"They who go down to the sea in ships." &c. Captain Fisher then concluded with prayer. The opportunity was, I trust a profitable one. Before the first prayer, the crew of the brig, *Twist*, which had just arrived from sea, joined our number. It is not easy to express the pleasing emotions one feels from such an incident.

Nov. 24.—After Capt. Eisher's departure the flag was hoisted on board the bark *Hope*, of Greenock, whilst her captain discovered every disposition to render every accommodation his ship could afford. This he felt desirous of doing, not only for the cause's sake, but also because he knew such would meet the wishes of his owners, (the Messrs. Muirs, of Greenock, who are the well-known friends of seamen.) The attendance this day was encouraging.

Dec. 10.—A German waterman called at the request of an American, Capt. Mix, saying he was lying dangerously ill at a certain tavern, and that he begged of me to visit him. An hour was appointed, and I was there at the time—found him in bed in much pain. Not knowing how many grains of sand remained in the glass, no time was lost in pointing him to Him who taketh away the sins of the world. His mind appeared to be tolerably intelligent, but as to the right way of salvation I found him resting upon his works. His pillar, however, appeared somewhat to give way as I spoke of the infinite righteousness of One who is the end of the law for righteousness. He listened with eagerness, and replied with the seriousness

of a dying man with eternity in sight. From the strength of the fever, and the weakness of his frame, his efforts to speak were great. This solemn interview closed with prayer, in which he appeared most heartily to unite. We then parted with an ardently expressed desire, on his part for my return as early as possible. In passing through an adjacent room I perceived the nurse sitting. Stopped a while, and called her attention to the same things I had been saying to her patient. I pressed her to lay them well to heart, but, oh, the darkness in which she seemed to sit, and how little the dying had to expect from her as to what was of infinitely greater importance than all the care with which she could administer to his perishable part!

Second visit.—On my second visit I found the captain worse as to this life, but better I trust as to that life which never dies. Having at our last parting recommended him to be much in prayer for the enlightening and quickening influence of the Holy Spirit, I was wishful to know, and was glad to find that my advice to him in this particular had not been forgotten. "Oh," said he, as I entered the room, "how glad I am to see you again! I have had several visitors since your last, but their discourse, though friendly in its way, is not for a man bordering, as I am, upon eternity: My desire to live appears much less than before; the world at best is, for its own sake not worth living in."

During the week a poor unhappy man had been decapitated in a public manner without the gates of the city for murder. There were also some circumstances in this case which discovered very great atrocity of character. As public executions occur very seldom in Hamburg, this event was in every part of the town still the topic of conversation, nor did I think it an improper subject for my dying friend

and brother seaman. After a few observations he remarked, that, from all that he had heard, the executed must have had a monstrous heart. "Not more, (said I,) then all men by nature." At this he appeared somewhat surprised, and replied, "What! do you think, sir, that we are all so totally bad at heart as all that?"—This gave an opportunity to show, from the blessed word, that utter depravity of our nature, of which even the most atrocious actions of men can give us but an insufficient idea. This explanation, I trust was not lost, for, taking me earnestly by the hand, he said, with a tear glistening in his eye, "Ah! there is in me nothing good!" And when I quoted that sweet hymn of Cowper's, he was much affected, especially with that verse which begins—"The dying thief rejoiced to see that Saviour in his day," &c. and expressed his willingness to quit every carnal hold, and be saved upon no higher footing.

Third visit.—I found my friend much composed both in body and in spirit. So much so, that he began to entertain a pleasing hope of being once more raised up. It was best I observed to make up our mind for the worst, and if matters turned out better than our fears, it was well. This method was a safe one, as it prevented us being taken by surprise. Among other things, he observed, that his family connections in New-York were among those who feared God, and he appeared alone to be the lost sheep. He pleased himself also with the thought of being able, ere long, to show me many pious letters he had received from them. Our conversation in this interview was considerably interrupted by other persons coming in and going out. I lent him for his occasional reading, Clark's Promises. On rising to come away he took me by the hand, and, in a tone of tenderness and great solicitude, said, "But

will you go without a word of prayer as usual?" How could I refuse to comply, had the occasion been less convenient than it appeared to be?

Fourth visit.—On this interview I found the captain much worse in body but still composed in mind. He seemed to dwell, when first I entered, much upon the late mysterious dealings of Providence with him, that his health should have been continued so as to enable him to fit his vessel for sea, and that he should be left behind in a foreign country, many thousand miles from home, never more perhaps to return. "Nevertheless, (said he) should it please God to take me, I can leave all things without a care, in his hands!" This he pronounced with a tone of firmness which left little doubt that he was sincere in what he said. But, above all, he seemed now enabled to rest his mortal all in the hands of Him who is able to keep it even to the end, in and through the great atoning sacrifice of His bleeding Son. This appeared now to be the only ground of his hope and his anchor, sure and steadfast. We parted again with prayer. The nurse informed me, that previous to this visit, the captain had some seasons of derangement, and in this state I found him when I called again, so that he could not be seen or spoken with. I returned a little time after, and found nothing left of him but his mortal part; but not without a hope of a happy meeting in that day when sea and land shall give up their dead.

IRISH JESUITS.

The following account of the establishment of Jesuits at Castlebrown (now Gengowe's Wood) in Ireland, is from an inhabitant of Kildare.

"In the year 1814, Castlebrown, the seat of the late Wogan Brown, Esq. was purchased by the Jesuits for a college, at the sum of 16,000*l.* only four Jesuits then came over

from Palermo: they were Irishmen educated abroad. Mr. Kenny was their head, and each had his own department. Mr. Kenney afterwards went to America, to found an establishment there, but has since returned, and succeeded by Mr. Aylmer, who is now the principal. In 1817 they had only 200 pupils, but were building additions to accommodate 500, besides noviates (or philosophers) to increase the order. In the short space of time since their purchase, they had built nearly a little town at the back of the college, having their own butchers, bakers, tailors, smiths, &c. all belonging to the order as lay brothers; and several more Jesuits came over from Italy and Russia, after Emperor Alexander had banished them from his dominions. The strictest silence was observed by the pupils, who appeared not to dare speak till they got leave, which made me imagine that some of them were dumb. At this moment there are between three and four hundred pupils, besides paupers, whom they teach gratuitously. Their refectory in the new building is eighty feet long. The dormitories are admirably constructed; one room contains 144 beds, placed in squares sixteen in a square, and built up like pews in a church, so that no boy can see another undressing; six of the masters walk up and down in turns all night, that not a word may be spoken. The boys have a separate room to wash in, and another to dress in, with boxes all round the room for combs, &c. In all the rooms where the pupils are, there are private places, where every thing can be seen and heard without the boys knowing they are watched. They all answer to their *number*, not their *names*, and the college is increasing every day. The students are boarded, clothed, and taught for 50*l.* a year each. They know nothing of their own clothes, but when new

ones are wanted they find them laid ready, and no inquiry to be made about them. In wet weather they walk up and down the cloisters, which go round three parts of the building. I feel persuaded the Jesuits have spies in most houses, as incidentally I found they were aware of many family occurrences that otherwise they could not be acquainted with. Their correspondence is extensive, and they have succeeded in having a Post-office established at Clare, the nearest village. They do not deny being Jesuits, and wear the habit of that order, which is peculiar. Their last general was a *Pole*, named Browniski. There was an election for a new one about two years ago, which a deputation from Castlebrowh went to Rome to attend. They have also an establishment at Hardwick Place, Dublin, where Mr. Esmonde (son of Dr. Esmonde, who was hanged,) and several other Jesuits, reside; and they frequently preach charity sermons in several Popish chapels of the metropolis. There is a branch connected with them in another part of the county of Kildare, but that I know nothing further than report. They are very cautious if any questions are asked respecting their funds, and pretend not to hear them; or evade. On my inquiring if they were aided by private subscriptions or donations, the reply was, "That door, Sir, leads to such an apartment." Their influence is very great. Since they settled in the country, all Roman Catholic servants are forbidden to attend family prayers in Protestant families who used to attend formerly, and very few are suffered to peruse the Holy Scriptures. The establishment is attended with the greatest danger to the Protestant interests of Ireland is Clondalkin, where their itinerant emissaries are instructed. Dr. Bird, Principal Jesuit at Stoneyhurst, knows this. The Order has

offered 13,000*l.* for Farnace, near Naas, and 9000*l.* for another fine mansion near Cork. The junior college at Raham near Tullamore, is in a prosperous state."

FROM REV. WM. WARD'S FAREWELL LETTERS.

A Brahmin recently baptised, had, while a heathen, taken a vow of perpetual silence, and had kept this vow for four years; residing during this time at the celebrated temple of Kalee, near Calcutta. He was held in such reverence, that, when he passed thro' the streets of Calcutta, the rich Hindoos hurried down from their houses, and threw themselves at his feet to worship him as a deity. He wore several necklaces made of the bones of serpents, and his whole appearance was that of a being who had changed the human state and form. Let us look at this man for a moment. He possesses all the pride arising from his descent from the highest order in his country, and from the homage he receives from the adoring crowd. How sunk in all the brutality of the Jogee! How intoxicated with the fumes of an imagination which sees Deity in every thing and every thing in Deity, and with the idea by which he identifies himself with God! How shall the Christian Missionary obtain access to this man, who has retired to this celebrated sanctuary, and who has in fact, renounced all human intercourse? and how shall one ray of light enter such a mind?—a mind stripped of all the attributes connected with choice or even with thought? must not we pronounce this man's case absolutely desperate; and that he is, in the very worst sense of the apostolic declaration, "without hope?" And yet my venerable colleague, Dr. Carey, writes me, that this man, through a Christian Tract, in the Bengalee language, which, somehow or other, was introduced into his sol-

itude, has given up his rank, the worship of his countrymen, and all his nostrums, and is become an humble christian, receiving Christian baptism.

ADVANTAGE OF PRAYING IN TIME OF TROUBLE.

The Rev. Mr. Bickerstith, in his excellent treatise on prayer, relates the following affecting anecdote of a poor pious negro woman, a slave in the West Indies. Her unprincipled and cruel master forbade her attending public worship, and threatened her with severe punishment if she did go. Her only reply was—*Massa, I must tell de Lord dat.* He was so affected with her answer, that he left her at full liberty to act her pleasure in this matter, without fear of punishment. How awful to the wicked is piety; when exhibited before them in such simplicity! What a view does this give us of the blessedness of prayer, that a poor friendless outcast should thereby obtain the immediate and effectual relief and aid of the great Governor of the Universe!

THE NEGRO'S PRAYER.

A poor negro at one of the prayer-meetings of seamen in Liverpool, (Eng.) when the superintendant requested that some seaman would engage in the devotions, began this solemn duty; and he was scarcely intelligible, from his imperfect knowledge of English and uncouth mode of arranging his words, yet his deep sense of the necessity of the salvation of his soul was evident, from what was understood. The following affecting and pathetic expressions which he used in his prayer, with the strength of thought inseparable from such native eloquence, could not be surpassed in effect by the most studied arrangement of the English language. These were his words:—

"O God A'mighty—Jesu' Christ, me Saviour—me know, if me lose arm, me have other arm;—me live, me do without arm;—me lose one leg, me have other leg; me live, me do with one leg; if me lose one eye, me live, me see with one eye;—but me, if me lose me poor soul, me have no more soul, me no live, but die in hell-fire!"

The Lord has made this meeting a great blessing to this poor negro.—When visiting his native shore, how pleasing it will be to him to tell his countrymen of Jesus Christ the Saviour of sinners!

REVIVAL OF RELIGION.

A correspondent at Sand-Lake, N. Y. writes, "God has as we trust, by his Spirit, and within three weeks past, called the attention of a considerable neighborhood, within three miles of us, to a consideration of their eternal welfare, in a manner which shuts the mouth of opposition; and has nearly silenced every effort of Satan; who apparently reigned there only one month past, with almost undivided sway. In fact, Sir, it is most *astonishingly wonderful*, to see and hear several of his so lately most *legal subjects*, without any apparent exciting cause, now in open rebellion against him and shouting the praises of the Redeemer. Can this be from any other than the source of all power? no certainly, none but him who *created* can so alter and amend. I suppose there are at least twenty, either rejoicing in the love of God, or anxiously enquiring the way to Zion; all of whom, four short weeks past, were careless and unpromising to human appearance." *Intelligencer.*

ACADEMIC RECORDS.

Williams College.—Commencement at this college took place on the 3d inst. The number graduated was

small; a large porportion of the class having left it with the late President, on his removal to Amherst. The degree of Bachelor of Arts was conferred on 7 young gentlemen; that of Master of Arts on ten. The degree of Doctor of Divinity was conferred on the Rev. H. Church, of Pelham, N. H. and on the Rev. Giles H. Cowless, of Ohio. The number of students at this college is said to be greater now than at any time for a number of years past.

At *Bowdoin College*, in addition to the degrees we have already mentioned as granted, 11 gentlemen received that of A. M. in course, and 3 out of course. The degree of Dr. in Medicine was conferred on 23. Of these, 5 were of N. H., 2 of Mas., 2 of Conn., 1 of N. Y., 1 of Vir., and 14 of Maine.

Yale College. Commencement was celebrated on the 9th & 10th inst. The degree of A. B. was conferred on 72 gentlemen *alumni* of the institution, and on Joseph Battle, A. B., of Middlebury College 23 were admitted to the degree of Master of Arts, and 4 gentlemen of other institutions *ad aundem*. The honorary degree of A. M. was conferred on the Rev. J. Andrew of Chaplin Ct., and on Dr. John Torrey of this city. The degree of Doctor of Medicine was conferred on 26 *alumni* of the Medical Institution; and the honorary degree of M. D., by recommondation of the Medical Society, on Josiah Fuller, Austin Olcott, Silas Fuller, and I. H. Hough.

The honorary degree of Doctor of Divinity was conferred on the Rev. James M. Mathews of New-York.

The honorary degree of Doctor of Laws was conferred on the Hon. James Hillhouse, and Noah Webster, Esq., of New-Haven; the Hon. Stephen T. Hosmer, Chief Justice of Connecticut, and Levi Hedge, Pro-

Professor of Logic and Metaphysics in Harvard University.

The Connecticut Journal informs us that the members of the class of 1813, to which the lamented Professor Fisher belonged, dined together on the day preceding Commencement, and considering that the pecuniary means of this eminent institution were in no proportion to its merits, and that an increase of funds is necessary to afford the accommodations requisite for those attracted by her fame, and desirous, at the same time, of perpetuating the memory of a lamented associate, agreed to unite their exertions for the purpose of erecting a college edifice, to be called FISHER'S HALL. A liberal sum was pledged by those present for this object, and a committee appointed to prepare a circular to solicit contributions, and to adopt generally such measures as may be calculated to secure the end proposed.

Hamilton College.—The annual Commencement of this very flourishing institution, was attended on the last Wednesday of August.

The number of the classes graduated was 33.

The honorary degree of A. B. was conferred on Wm. O'Donnel, tutor in the Albany Academy and the honorary degree of A. M. on Hermanus Bleecker, Esq. of Albany, and Daniel Kellogg, Esq. of Skeneateles.

Middlebury College.—During the session of the Trustees of this College, Professor HALL, forwarded his resignation of the Professorship of Mathematics and Natural Philosophy, which was accepted, accompanied with a request, that he would continue to discharge the duties of the same for the year to come.—Mr. Stephen Olin is elected the successor of Professor Hall, and Mr. Edward Turner, Tutor.

Mr. Adam Johnson, late of Pelham, Mass. has bequeathed to the Amherst

Institution an amount of between 4 and 5000 dollars, to be applied to the building of a Chapel. *N. Y. Chron.*

CARLISLE, SEPTEMBER 26.

YOUNG MEN'S MISSIONARY SOCIETY.

Pursuant to public notice, a number of the young men of Carlisle and its vicinity, assembled at the County-Hall, to organize a Society for the promotion of the cause of Missions. Mr. *Eskine Mason* being called to the Chair, and *James Holmes* appointed Secretary, the Society proceeded to adopt a constitution.

On motion by Mr. D. M'Kinley, Seconded by Mr. Helfenstein,

Resolved, That a meeting of this Society be held in the County-Hall on Saturday the 4th of October at 3 o'clock P. M. at which time there shall be an election for officers.

On motion, by Mr. Fleming, Seconded by Mr. Kerr,

Resolved, That each member consider himself bound to be active in procuring subscribers, and promoting the interests of this Society. Also,

Resolved, That the proceedings of this meeting be published.

ERSKINE MASON, Pres't.

James Holmes, Sec.

United Foreign Missionary Society.

The American Missionary Register for September, contains very interesting information from several of the stations under the care of the above society. The journal of the missionaries at *Union Station*, mentions only one member of the family as being unwell. On the 4th of April, a Frenchman, who has an Osage wife, requested to have 3 of his children placed in the school; which was complied with, and he and his wife employed by the family, being in want of laborers. Five other children are mentioned, as having been

placed in the school. They are from persons of great influence in the nation. Four Indians having labored, were paid fifty cents per day. This compensation animated them, as they could, "with their own labor, procure, without the expence of purchasing powder and lead, their clothing."

Moi-neh per-sha, "a chief of no small influence in the nation, having requested us to assist him in the field," it was resolved, that they encourage him by paying him for laboring with them the present season, and provide him and his family with clothing. He placed one of his children in the school: the rest of them are too young to enter.

Note. Persons forwarding any communication to this station, should be careful in directing it—"Union, Osage Nation, Arkansas Territory."

Great Osage Mission.—Journal for April. The family were, with few exceptions, healthy, during this month. On the 28d, a day of fasting humiliation and prayer was observed.

A report of the work done by the female youth in the family, was made by Miss Etris. From among the rest, equally laudable, we select the performances of Marcia Steward, an Indian girl, to shew our young ladies, that some of the swarthy inhabitants of the forest, are nearly as nimble with their fingers as they; and indeed, it may be, were some of them to compare with Marcia, (for the same length of time) they could not even cope with her.

"Marcia Steward sewed 23 yards of seams, knit three pair of garters, worked 21 days in the kitchen; also, stitched four collars, and four pair of wristbands;" besides it is presumed, paying due attention the duties of the school.

Seneca Mission.—The school is said to be as flourishing as usual; but owing to the indulgence which some of the parents wish to have extended to their children, they do not appear as well satisfied, as if they were not countenanced by them in their wishes. The parents think it but right the children should visit them weekly; and the missionaries have taken measures, to prevent their leaving the school oftener than once every two or three months. Their friend Seneca White exerts himself very much to have their wishes rea-

lized; and it is expected, that his influence, which is not ordinary, will secure this.—The boys of the school have, during the spring and summer, cut and corded *forty cords of wood*, between school hours. They "vie with each other, in seeing who shall perform the greatest amount of work in a given time." It is with pleasure we observe, in the journal that great seriousness has been discovered among some of the boys.

Catawagus mission.—It is a good test by which we may discover the extent of influence possessed by the missionaries, when they can persuade the Indians to break thro' a long established tradition, to discover its truth. We notice an instance of this being done. Several of the children in the school being attacked with fever; and among the rest James York; his father arriving at the station, was invited to see his sick son. He refused; having he said, made a coffin and assisted in burying a child, he would, by visiting his son, only hasten his death. This he was assured would not be the case; and on making a trial, he was abundantly convinced of its fallacy.

One Indian brought for the use of the family, two bushels of wheat, and two of corn; another brought a quantity of pork, four bushels of wheat, 7 of potatoes, and has promised more. They do not wish to have their children taught for nothing.

One of the missionaries visiting the village, dined in the house of John White, "who may be called a respectable Indian farmer," on fare, as "good, and served up in a style rarely surpassed by the generality of white farmers." The improvement in their living is made by their observation of the manners of the Missionaries.—The Indians appear dissatisfied with the present manner of marrying. They do not consider it binding, and consequently, for trifling differences separate. In a council, they requested that the christian mode be adopted.

Elliott.—There are said to be 16000 Choctaws scattered over a great extent of country, beside many white, black, and half-breeds, who stand in great,—in pressing need of a Saviour.

There are six schools now established at Elliott, and more contemplated. A great number of small ones could be got in operation were teachers to be had. Not a preacher of the gospel but one is to be found from Elliott to Mayhew, a distance of a hundred miles; and a great number are needed to speak the word of life to those poor denighted people; among whom the emissaries of Satan are numerous, endeavoring to carry them, if possible, further from the "straight and narrow way which leads to life eternal."

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society, W. W. Woolsey, Esq. acknowledges the receipt of \$2271, 83 cents in the month of August. The agent, J. Nitchie, Esq. states the issues out of the depository, during the same month to be 3363 Bibles; 2262 Testaments, making in all 5525, which are valued at \$3905 30.

During the present month 8 new Auxiliary Societies have been formed; viz: "three in South Carolina, two in Kentucky one in New-York, one in Connecticut, and one in Pennsylvania."

For the Miscellany.

Messrs. Editors.—I am happy to learn that tho' the meeting of the young men who assembled in the County-Hall on Saturday, was not very large, yet they proceeded to business with spirit and energy. They have made a beginning, and have no doubt, judging from the zeal and activity they have already manifested, that success will crown their labors. They have adopted a constitution and formed all

those regulations, which are necessary to preserve unity and order. They certainly deserve credit for their exertions. The appearance of the meeting was somewhat unfavorable; and a whole host of circumstances seemed to conspire to render it so. An election was held that day in an adjoining room; many young men who wished to attend were prevented, on account of the public parade of a volunteer company, to which they were attached; added to this, an election was held in every township in the county on that afternoon; besides the students of College, who were expected to attend, were resting under the impression that they were excluded by the invitation, which (as they supposed) only extended to the inhabitants of the county. Many young men, also, of the borough labored under the mistaken notion, that the funds of the contemplated society were to be applied to the support of some one particular individual, who was in view as a missionary, which is entirely erroneous. Others again imagined, that the money received was to be applied to the support of Foreign Missions; whereas it is to be applied exclusively for the benefit of North American Indians.

It certainly must have been a pleasing sight to have witnessed a handful of young men, composed not only of professing christians, but also of moral and sedate persons, organising a society, which may have an effect not only to civilize one savage, but if successful whole nations. Yes, when they are mingled with the clods of the valley, their names will be on record as the founders of a society, that was instrumental in meliorating the wretched condition of our Indians. The song of the Indian, which a hundred years hence would have proclaimed the bloody feats of their warriors, will be the memory of the founders of this society. The Indian, who a

century hence, would have been the same cruel and relentless savage, who cannot feel, who never wept, will be seen to drop a tear of gratitude over the silent tombs of their benefactors. The vicissitudes of life are such, that the time may come, when the now poor and almost friendless Indian will be enabled to repay this act of humanity and kindness. Could we look into the womb of futurity, we might discover our offspring sinking fast into ignorance and superstition, some cruel tyrant might be seen in the act of placing upon their necks the galling yoke of oppression, when the Indian would rush to their assistance, and swear that the offspring of his benefactors should never wear the yoke of bondage. The descendants of the founders of this society may yet be rescued from threatening danger by the friendly arm of an Indian. Go on then ye little board of brothers, and posterity will sing your praise, and the great Disposer of all things will crown all your exertions with blessings far richer than the praise of men.

A meeting will be held next Saturday week, when all young men should attend. The call is not only to the professing christian, but to all who do not consider themselves destitute of the common feelings of our nature. The christian, the moralist, the politician all have a deep interest in this glorious work. None should be backward in advancing the interests of such an association. A VOICE.

BRIEF VIEW OF MISSIONS.

Under the U. Foreign Mis. Society.

The Society was instituted in July, 1817, under the patronage of the General Assembly of the Presbyterian Church, and the General Synods of the Reformed Dutch and Associate Reformed Churches.

Communications from Individuals or Societies out of the United States, should be addressed to the Rev. JOHN KNOX, *Secretary for Foreign Correspondence*, New-York.

All other communications for the Society should be addressed to Mr. ZECHARIAH LEWIS, *Domestic Secretary and Treasurer*, New York.

1. UNION MISSION.

Commenced in 1820.—Situating on the West Bank of Grand River, about twenty-five miles North of its entrance into the Arkansaw, and about seven hundred miles above the junction of the Arkansaw and the Mississippi.

Rev. William F. Vaill and Rev. Epaphras Chapman, *Missionaries*; Marcus Palmer, *Physician and Surgeon*; and Messrs William C. Requa, Stephen Fuller, Abraham Redfield, John M. Spaulding, Alexander Woodruff, and George Requa, *Assistant Missionaries*. There is a school at this station of thirteen Indian children, who live in the Mission Family.

2. GREAT OSAGE MISSION.

Commenced in 1821.—Situating on the North Bank of the *Marias de Cein*, about six miles above its entrance into the Osage River, and about eighty miles South West of Fort Osage.

Rev. Nathaniel B. Dodge, Rev. Benton Pixley, and Rev. William B. Montgomery, *Missionaries*; William N. Belcher, *Physician and Surgeon*; and Messrs. Daniel H. Austin, Samuel Newton, Samuel B. Bright, Otis Sprague, and Amassa Jones, *Assistant Missionaries*. At this station there is a school of twelve Indian children, living in the Family.

3. TUSCARORA MISSION.

This Mission, having been under the care of the New York Missionary Society about twenty years, was transferred to the United Foreign Missionary Society in January, 1821. It is situated in the Tuscarora Village, about four miles east of Lewistown, Niagara County, New-York.

The Rev. James C. Crane, *Missionary*. There is a Church of twenty-one Indian members; and a school, the children of which do not live in the Mission family.

4. SENECA MISSION.

Commenced by the New-York Missionary Society in 1811, and transferred to the United Foreign Missionary Society in January, 1821.

Situated about four or five miles from Buffalo, near the outlet of Lake Erie.

Rev. Thompson S. Harris, *Missionary*; and Mr. James Young, *Assistant Missionary*. There is a Church of four Indian members—also a school of nineteen Indian children living in the Mission Family.

5. CATARAUGUS MISSION.

Commenced in 1823.—Situated near the shore of Lake Erie, and about forty miles from Buffalo.

Mr. William A. Thayer, *Assistant Missionary*. A school of seventeen Indian Children living in the Family.

Most of the Missionaries have wives; and at the various stations there are eight unmarried females, who are occupied in teaching, or in domestic avocations.

—♦—
For the Miscellany.

EDUCATION.—NO. 4.

On the principle of connecting Science with useful labor.

Much has been done, particularly in our large cities, by forming societies for the relief of the indigent and distressed, and for the prevention of pauperism.

What so likely to prove effectual, as an early education, calculated to give habits of industry and right estimation of the value of time? This would be laying the axe at the root of the evil, and be the means of preventing many of our youth from becoming habitual idlers and public burdens. There will still no doubt, be objects of charity, by unexpected misfortunes, that no human power can prevent, but their numbers would be greatly diminished.

Should this system become general, those early habits would be so stamped on the character as not to be defaced through life, and would lesson those crimes, which now fill our prisons. As it is much easier to prevent disease by temperate living, than to effect a cure after it has taken place, so it is much easier to pre-

vent habits of indolence and dissipation by early education, than to remedy the evil after it has taken place. Man being constituted of soul and body, education should have reference to both: the great defect in the present plan is, that the alliance of these two principles is not sufficiently considered. In some, the employment of the mind, in others, dexterity or strength of body, claims almost the exclusive attention. Useful bodily employment, connected with the improvement of the mind, would produce that union, which would not only prevent their impeding each other's progress, but conduce to the mutual aid and usefulness of both, and consequently to general happiness. The advantages to society, would be in proportion to the extent of the system: but the individual would receive the immediate benefit. At the age of sixteen or seventeen he would be better qualified for mercantile business, or for the higher seminaries of learning, preparatory to a profession, than he would be by the present mode; or should he determine to continue at mechanical employment his education would enable him to become immediately useful at this period of life in any establishment in the art, he had been learning. It is the duty of man to obey the commands of God, his happiness rests on his compliance. The great command is that we love God supremely, our best evidence of this love is fulfilling his decrees; let then this command that man should labor, make an early part of his education, that he may become habituated to obey this salutary law of his nature.

G.

—♦—
Yellow Fever.—A case of Yellow Fever was reported to the Board of Health, New-York on the 12th inst. It was that of a woman, who for some time previous had resided on board of a vessel of which her husband was

master, and which was recently from Havana.

Dreadful Sickness at Natches.—A letter received at New-York, dated Natchez, Aug. 21, says—"The Yellow Fever is raging here with unexampled violence. Some, who were well at breakfast, are in their coffins before 9 o'clock at night. There were about seventy-five cases reported yesterday. The inhabitants are removing, and are expected to go out *en masse* to-day."

Indian War.—A western paper under date of Baton Rouge, Aug. 9. says, "We understand that the Steam Boat Magnet, brought down orders to Col. Chambers, the commanding officer at this post, to be in readiness with six companies—in consequence of this, the troops which were encamped at the springs, where they were to remain during the sickly season, returned yesterday to the garrison, and are now waiting for the two steam boats, on board which they are to embark for the Council Bluffs. A part of the troops is at Pensacola. They are to join the forces against the Aurickaree Indians."

The Treasurer of the Methodist Missionary Society acknowledges the receipt of \$990, 93, during the month of August.

For the Miscellany.

Long had we mourned for the sad desolation,
And wept for the careless, the cold and profane,
While sin stalked around us with wild devastation,
We sought thy compassion, nor sought we in vain.
"How long Lord," we cried, "wilt thou leave us in sadness,

To grieve at thine absence, and sigh for thy grace?

Let our notes of lamenting be turned into gladness,—

Our numbers of sorrow to anthems of praise."

Thy goodness and love, Lord, to us how unbounded;

Thy grace and forgiveness to sinners how free,

By trophies of mercy we now are surrounded,
And gladly ascribe all the glory to thee.

They who once were thy foes, now in silence adore thee,

And bending to Jesus, acknowledge his sway,

To pardon their many transgressions implore thee,

Desiring thy statutes to know and obey.

Continue to us then to make known thy power;

Let those who believe, soon rejoice in the Word:

Let the day soon advance, and bring on the glad hour,

When all shall unite in proclaiming the Lord.
ORLANDO.

Mr. Weld's course of mnemonic lectures will commence at 7 o'clock *this evening* in the County-Hall; where those individuals who propose to join his class, will be favored with an opportunity

Carlisle, Sept 26. 1853.

DIED—On Sunday the 14th inst. at her residence in West Pennsboro township, at an advanced age, Gen. Andrew Mitchell, late high sheriff of this county. He has left a large family, and many friends to lament his loss.

PRICE, { 2.00 a year.
 { \$1.00 in advance.

AGENTS.

Mr. Samuel Blood, *Chambersburg*.
John Hersh, jr. Esq. *Gettysburg*.
Thomas Goford, Esq. *Lisburn*.
Mr. Henry Bell, *Westchester, Pa*.
Rev. J. S. Woods, *Lewistown*,
David Fullerton, Esq. *Greencastle*.
Hugh Cowen, *Mercersburg*.
Michael Stoner, Esq. *Waynesburg*.

CONTENTS OF NO. 10.

Extract from the journal of Mr. Wolff, 145	tages of Prayer—Negro's Prayer, 153	Elliott, 156
Journal of Rev. W. H. Anger, 149	Revival of Religion.—Academic Record, 154	Object of the Y. M's. Miss. Society, 157
Irish Jesuits, 151	N. Y. Miss. S.—U. F. Miss. Society, 155	Brief view of missions, 158
Tract Anecdote.—Advances		Education—Yellow Fever, 159
		Poetry.—Notices, 160